THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

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## PRESIDENT GEO. Q. CANNON ON THE HISTORY OF THE "MORMONS."

WHEN the history of the Mormon people shall come to be written, its author, whether he be friendly or hostile, and every attentive reader, whether he be bitterly opposed or generously partial to the subject of the work, will not fail to be impressed with two remarkable facts. One is that in all the course of their interesting and tronblous career, though marked at every stage by honesty, thrift and good order, the people were constantly maligned by their neighbors and accused of views and practices inimical to the peace and welfare of the country. The other is that no sooner was one subterfuge of their opponents pierced by the light of truth and utterly disproved, than a second was brought forward and urged successively throughout the confines of township, county, state and nation. The ingenuity of their enemies has thus been shown in formulated charges of stealing, swindling, immorality, murder, rebellion and, at last, treason. It may not be improper to say that a third fact will be no less prominent than the two mentioned. It is that after each onslaught, no matter how great the increase in virulence, the people have gained in strength, in numbers, in prosperity and in the ability to withstand every kind of attack. They were mobbed and plundered before they came into possession of and made beautiful their lovely gathering spot, Nauvoo. They were hunted and driven by bloodthirsty men before they developed and made homes in the Great Basin. An army was sent against them to exterminate them before they came into the prosperity which attended the building of the railroad. They had to suffer imported officials, hostile legislation, fines, imprisonment and finally denial of the elective franchise, before their cities came to be regarded throughout the continent as desirable places to live in, models of sobriety, synony-

mous with health, beauty, wealth, and good order. Their members have been robbed, murdered, driven, imprisoned, and now deprived of the common rights for which the patriots bled and died. Yet they are to-day more numerous, more wealthy, more powerful to show in their lives the sincerity of their professions and the divinity of their cause, than ever before.

We have said that the honest walk and conduct of the Mormons has put to the severest test the ingenuity of the enemy. Let us see how many times the latter has been forced to abandon his position, and how often he has changed his front. Sixty years rarely furnish a sufficient review of the history of a community to meet the requirement of a just comparison. In the present instance, however, the sixty years have been so crowded with events—dissimilar indeed in their nature, but identical in their purpose—there is ample materal for such consideration as the moment seems appropriately to invite.

What is known as the Mormon Church had scarcely come into existence before its members began to feel the pressure of hostile surroundings. Within four years, a space of time that under the most zealous proselyting could not make any religious system formidable in point of numbers, a series of murderous assaults, in which brutality to women and children, cruel violence to men, and wanton destruction to property were distinguishing features, was directed against the unpopular sect. Armed mobs, consisting of wild frontiersmen, but led by educated bigots and sustained by the authority of the commonwealth, waited upon the little colony with orders to leave the State forthwith. Fifteen minutes was the limit of time allowed for the consideration of an edict involving the loss of all that industry had accumulated, besides a train of sorrows and sufferings which the heart of man could only imagine with sickening dread. Though the hour of departure was afterwards extended, there was no modification of the absolute terms imposed. "Our Jackson county boys," said Lieutenant-Governor Boggs, "have shown what they can do." The persecuted settlers were left to draw their own inference. It was compliance with the infamous demands of the mob, or death at their hands.

Before yielding assent the people addressed petition after petition to the governor of the State, who replied in sentimental language, but gave no promise of protection. A communication from the Secretary of War, in behalf of the President of the United States, was filled with like expressions. For five years the inhuman work of the mobocrats went on. Whether as a mere rabble of citizens with self-chosen leaders, or as a sheriff's posse with vague authority, or as the militia of the State acting under orders of the executive, the process was the same. The brand of the incendiary and the musket of the assassin enforced the original demand. Five counties of Missouri were in turn abandoned by the citizens of the State. Their thriving settlements were a smoking ruin—the soil had drunk their blood.

In all the correspondence preceding the completion of the expulsion, which took place in the dead of winter, 1838-39, and under circumstances at once pitiful and shocking, there is not a single charge officially made against the exiles. It is true the mobocrats laid numerous offenses at their doors. Cunning villains have always been ready with stories calculated to inflame the ignorant mind and appeal to popular clamor. It was at first charged against the Mormons that their religion was an imposture—they believed in revelation from on high. Another offense was that in their domestic affairs they were "peculiar," —they were reserved in their deportment and dealing; they did not mix with the wild elements of mankind which surrounded them; in short, they minded their own business. These were atrocious crimes indeed! For these were they outraged, plundered, and butchered! Many of them came from New England, where the anti-slavery movement was beginning. They were recognized as "Yankees," were accused of secreting and "stealing" negroes, and were hated as aboli-

tionists with all the bitterness that the men who lived on the border of the slave States at that time felt for adherents of that doctrine. This was held up as a most grievous offence, and they were driven out at the point of the bayonet. No charges of immorality then! No talk of *imperium in imperio!* No holy abhorrence of polygamy! No loyal anxiety to repress violations of law, for there were charges neither of misdemeanor nor of felony! No high-voiced hypocrisy about disloyality or treason; for they were law-abiding, obedient to the judicial summons and patriotic. Because they did not have slaves and did not want them, they were abolitionists. Because they cultivated their land and attended their own affairs, with no taste for lawless forays and no love for frontier excesses, they were exclusive. Because their religion was strange and claimed the inspiration of divinity, they were fanatics. And because they were said to be "abolitionists," and "exclusive" and "fanatical," they were unworthy of place and protection within the state. Missouri washed her hands of them and did it in blood.

The distinguished traits of thrift and industry which had attended the efforts of the Mormons in Missouri, and Ohio, were again admirably presented in their new home in Illinois. They founded and built a city which was the pride and wonder of the state. What little had remained to them after their repeated drivings, furnished them no capital save a terrible experience with which to begin again. But they shrank not before obstacles, and set to work courageously on the bank of the mighty Father of Waters. Nauvoo grew as if by magic. It was beautiful beyond any town in all the region. There was no brawling, no violence, no disturbance of any kind to hinder the progress of business or the enjoyment of the favors which a kindly Providence supplied in recompense of honest toil. But if peace reigned within, it was not because the old hostility without was dead. If the crime of minding their own business made the people exclusive, the same heinous charge could still be brought against them. If it was fanaticism to believe in revelations of heaven, leaving others to believe what they chose, they were still fanatical. But these alone were slight pretexts for further atrocities. The word abolitionism had not such terrors in Illinois as in Missouri. A new obligation must be sought against the prosperous community, and, as usual, one was quickly found. The members believed that in union there is strength. They carried the theory into practice—not only in religion, but in commerce and politics. It was a great stumbling block to their neighbors. The independence which made them free to select the best candidates, and the good sense which caused them to cast a united vote for them, gave their enemies a weapon which has been readily used against them. The politicians of the neighborhood, offended at the course they took in this matter, seized this pretext and magnified its dangers in every possible way. Of course when men seek excuses they will always find them. Having started out to give the Mormons a bad name, it was easy to charge them with the prevailing crimes of horse-stealing, counterfeiting, haboring vile characters, and of living, as a community, by a system of plunder. Lawless persons from up and down the river found it to their advantage to shield their own practices and divert suspicion from themselves by attaching it to the unpopular citizens. The world is always ready to believe the unreasonable falsehoods against those who already, whether deservedly or not, have received a bad name. An absurd charge of riot, of which the participants had been legally acquitted, was magnified into the crime of resisting the process of law, and hence, by a long stride in sophistry, to rebellion. One pretext now followed another in quick succession, and it seemed that nothing but blood would satisfy the enmity which was raging on every side. The threats made against the leaders of the people, but especially against the prophet Joseph Smith were of the most murderous kind. His surrender was demanded, not so much to satisfy the law as the clamors

of a blood-thirsty mob. Joseph foretold what would be his fate should he fall into their hands. But to save the people, and to comply with the demand of Governor Ford who demanded that he stand trial on the charges preferred against him, he surrended himself, not, however, until the governor had pledged his own honor and the honor of the state that he should be protected. How foully this pledge was violated the massacre at Carthage proclaims. It has been more than suspected that Ford had knowledge of the intentions of the plot to murder the unarmed inmates of the jail at Carthage. Whether guilty of this knowledge or not, certain it is that he was a poor, weak creature who took no precaution to guard the prisoners or to preserve his own or the state's honor. He knew the threats which had been made against the men who had confided their lives to his keeping; and he was warned in advance of the attack which was to be made upon the prisoners, yet on the day the bloody deed was accomplished he took a large detachment of militia from Carthage to Nauvoo. At the very moment he was in Nauvoo counseling submission on the part of the people and making vain promises to them, Joseph and Hyrum Smith were assassinated and John Taylor was nearly shot to death. The indifference of Governor Ford and other authorities may be illustrated by a single remark. Though several of the mob were well known, and their part in the terrible crime was never disputed, not one was punished.

In passing from this dreadful scene, let us glance for a moment at the personality and attributes of one of the victims of that crime. Joseph Smith, the prophet of the nineteenth century, was the most remarkable man of his age. He was only thirty-eight years old when he was martyred. Yet, inspired of God, he had revealed a sublime system of theology, and had given to the world the most magnificent organization that had been witnessed since the days of the Redeemer. Truths which had been hidden by false traditions and men-like theories of salvation, were brought to light by him with astonishing plainness and simplicity. Men wondered, in hearing them, how they could have been misunderstood—they seemed so simple, in such perfect agreement with Scripture, and appealing so strongly and convincingly to the human mind. He was the incarnation of great qualities. A more self-sacrificing man, with the exception of the Lord Jesus, never lived. Among the earliest communications which he received from the Lord was one which foreshadowed his probable martyrdom. But with unflinching courage he pursued the path which God had marked out. He was undaunted in the deadliest peril and in face of the most formidable opposition. He had entire confidence in the success and future triumph of the system which he was the instrument in the hands of God of founding. He has been credited with having given to the world a new religion. In one sense, this is true. It was a new religion to our age. But it was the old religion restored in primitive purity and power—the old religion which has been taught by the Son of God Himself. A more fitting instrument to accomplish this wonderful work cannot be imagined. The youthful prophet possessed every quality necessary for the accomplishment of the labor assigned him. His character stands out in bold relief as a beautiful example of all that is great and heroic in man, for Latter-day Saints to admire and imitate.

The murder of the leaders of the Church did not satisfy the sanguinary spirit which had already treated an unoffending people so cruelly. The head was gone, but the body survived. "The brood must be killed, not scotched." To do full credit to some of the leading men of the state, among them the famous Stephen A. Douglas, it must be said that at this time they came to Nauvoo and held interviews with the chief men of the people, making them many fair promises. Not one of them denied that the Mormon people were suffering outrageous wrongs; but public opinion was too strong even for influential politicians, and they soon bowed to its mandates.

TO BE CONTINUED.]

## THE DEATH OF FRANCIS COPE.

PROBABLY the heart of every man, woman or child who had the pleasure of an acquaintance with Francis Cope, will vibrate with emotion on learning that that most estimable man expired at his residence, in the Eighteenth Ward, Salt Lake City, Dec. 29, 1889. The cause of death was heart-trouble, although his lungs were also affected. It is not too much to say, however, that his demise was probably hastened many years by overwork, for he was simply indefatigable. He had been ailing and suffering terribly for over seven weeks, but his unconquerable will caused him to struggle on until the vital energies gave out, and he was compelled at last to remain at home during the last few days.

Brother Cope was born in Birmingham, Staffordshire, England, on March 3, 1847, and was consequently not quite forty-three years of age. His father was the proprietor of a brass foundry, and he was employed in keeping the accounts of the establishment and working occasionally at the business. He was baptized into the Church of Jesus Christ of Latter-day Saints in 1865, and shortly after his confirmation he received a personal testimony of the divine mission of Joseph Smith.

He with his family came to Utah in 1869, arriving in August of that year. In the early spring of 1879 he was called to take a mission to England. He left home in March, and arrived in Liverpool in the beginning of April. He was placed in charge of the business department at the emigration and publishing office of the European Mission. Besides attending faithfully to these duties, he was assiduous in preaching the Gospel in various parts of his native country. He was absent nearly two years, returning home at the close of 1880. He was for some time a member of the Bishopric of the Sixteenth Ward, Salt Lake City, being Counselor to Bishop Fred. Kesler, and was released from that position when he removed his residence to the Eighteenth Ward, in the summer of 1888. Mr. Cope was elected alderman from the third municipal precinct of Salt Lake City in the spring of 1886, and served in that capacity with marked ability till 1888. He was at the time of his death a member of the Board of Directors of the Latter-day Saints' College in Salt Lake City.

Shortly after his arrival in Utah in 1869, Brother Cope accepted of an engagement offered by Hon. John W. Young, to work on a construction contract on the Utah Central Railway, acting as time-keeper, commissariat and general agent. At one time the company was in a straitened financial situation, and consequently was behind in the payment of employes. A large number of them at work between Salt Lake City and Ogden threatened to leave in a body, and feeling ran rather high. In the heat of the difficulty Brother Cope appeared on the scene, and by his pacific and gentle demeanor, combined with lucid explanations, at giving which he was remarkably adroit, the men agreed to remain and a strike was by his influence averted.

His ability in railroad matters was so marked, his fidelity to the interests of his employers so unfailing and his manners so engaging, that he kept on climbing from one position to another—from timekeeper and commissariat to the chief clerkship, station agent and train dispatcher, general freight and passenger agent, and finally the important appointment which he held at the time of his demise—General Freight and Passenger Agent of the Utah Division of the Union Pacific Railway. This appointment was a well-merited recognition of his eminent capacity and unimpeachable character. Many have held that in the matter of working ability as a railroad man he had no superior in America. Be that as it may, he was any way an expert in that line of business. His mind was remarkably adapted for it.

In the innumerable differences that arise between departments and different divisions and lines he was well nigh invincible, rarely ever falling

short of gaining the point he desired to establish. The reason for this was that in the first place he invariably aimed to be fair, and, therefore, always reached a conclusion regarding the justice of a controversy. The next part of the process was to consider all the plausible points that could be raised by the other side. He then set to work to reason them out of existence, concluding by setting up in a strong light his own points. The general result was that the other party surrendered.

Mr. Cope was as gifted socially as in business; to know him was to love him. To say that his manner was winning scarcely expresses it sufficiently strong. He had the rare faculty of being able to decline an unreasonable request made of him in such a way as to completely draw out the sting of refusal. As an incident in point, a gentleman who asked a railroad favor which could not consistently be accorded, remarked when it was declined, "Why, it is a pleasure even to be refused a request by you."

Mrs. Cope, who is stricken with grief at the demise of her husband, has been his faithful and sole attendant during his illness, never leaving his side to the last. Yesterday he said he wished to leave the sick room and go into the dining apartment. He did so, and approached the mantelshelf, placed his hands upon it, and gazed at the reflection of himself in the mirror. He then remarked, "My dear, I am going to die." He seemed to have had a premonition of the approach of the end for some time past. He had never manifested during his life any special desire to make money, but of late his mind seemed to take a sudden bent in that direction, because he wished, as he expressed it, to place his family in a better position financially. He also informed his wife that he would prefer to die rather than live and be sickly, as in that condition there seemed to be no special object in living, because it involved a cessation of usefulness. He expired peacefully, without even a tremor, merely ceasing to breathe as the noble spirit left its tenement of clay. His is the third death that has occurred in the family in the last four weeks, two of his sisters having passed away during that time. His death created a profound sensation in railroad circles here, especially among his immediate associates, by whom he was held in the highest esteem.

He leaves, besides his wife, eight children and one grand-child. The family are in the greatest distress, at the departure of one of the gentlest of husbands and kindest of fathers. There will be much sympathy in the community for them in their bereavement.

Francis Cope was a gem of a man, capable in his operations, strong in his religious faith, just in his dealings, broad in his sympathies, gentle in his deportment, and strong in his convictions, to which he was unfalteringly true.—*Deseret News.*

## THE *MANCHESTER COURIER* ON OUR MISSIONARY OPERATIONS IN ENGLAND.

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THERE are missionaries and missionaries. Numbers of good men and women in this country devote their lives to relieving the sufferings and reducing the temptations of the more miserable members of the lower orders of society. They make great personal sacrifices, and become the voluntary witnesses of scenes of immorality and degradation in order that they may the more effectually provide the means of amendment and escape. These are true missionaries, and so are they who venture into uncivilized and benighted countries for the purpose of spreading a knowledge of the Scriptures, and setting an example of a better life. But there are, it seems, missionaries sent to this country for far different purposes. They come from Utah, and they aim at inducing virtuous and well-behaved young women to leave their homes and enter upon a polygamous and immoral career. So sad are the experiences of many of those who become victims of

these so-called missionaries, that a society has been established in London to counteract their efforts. It held its ninth annual meeting the other day, when it was stated that it had offered a vigorous opposition to the Latter-day Saints whenever they made their appearance in this country. According to the accounts furnished to the meeting, these "saints" are wrongly designated. The Chairman, the Rev. R. Young, said the evil wrought by the Mormon missionaries was so serious that Government interference was necessary, inasmuch as year by year thousands of young women were decoyed out to Salt Lake City there to lead immoral lives. When he was Prime Minister, Mr. Gladstone was approached on the subject, and Mr. Young says he replied regretting his inability to interfere, as he presumed the young persons went voluntarily. Surely Mr. Gladstone cannot have been convinced that the young women were decoyed to Salt Lake City for immoral purposes, or he would have taken some means of so expressing his abhorrence as to make the enterprise of the missionaries in this country a risky, if not profitless, business. He succeeded in raising a great outcry about the improper treatment of the Bulgarians, and has shown quite a fatherly interest in the welfare of other foreign nationalities, and it is hard to believe that he is ready to lend his powerful aid for the suppression of wrongs committed a long way off, and hesitates to take any step to warn and protect his own countrywomen from lives of immorality. It was suggested that as the committee of the anti-Mormon League had failed to induce Mr. Gladstone to act, when in office, application should be made to Lord Salisbury. The Rev. W. Gallagher, who made the suggestion, said he felt sure the United States Government would heartily co-operate in any attempt the Premier may make to restrain the emigration of young women to Utah for polygamous purposes, and the meeting instructed the secretary to communicate with his lordship on the subject. If young Englishwomen are being tempted abroad by "missionaries" for improper purposes by false pretences, there ought to be no difficulty in putting a stop to this particular kind of missionary enterprise. A deluded woman, who managed to make her way back to this country, gave such an account of her experiences to her neighbors, that when next the Mormons endeavored to make converts on Mile-end Waste, they were set upon by a mob and severely maltreated. If such receptions become general, Mormon missionaries will become scarce.

## FACTS AND EVENTS.

The influenza is abating in New York, but is still very deadly.

The iron barque Hampshire, formerly of Liverpool, is believed to have been lost with all hands while on a voyage from Bangor, Maine, to the Clyde.

Lisbon, Jan. 22.—Popular report says that British warships have seized Quillimane. English traders here are more rigorously boycotted than ever.

The influenza epidemic in West Middlesex shows little signs of abatement, and three more deaths are reported. A severe outbreak is reported from Guernsey.

New York, Jan. 22.—According to Japanese mail advices the otter-hunting schooner Rose, owned in Yokohama, had been seized for illegal fishing by a Russian cruiser, but both vessels were lost while proceeding to Yokohama. Thirty men were drowned.

The snow block on the Central Pacific Railroad is the worst that has been experienced for ten years. Owing to the difficulties in transit no mail from the East have been delivered at San Francisco during the past week. In some places on the Sierras the drifts are twenty feet deep.

New York, Jan. 22.—A telegram from Denver states that it is feared that the Howard Ahtenæum Co., of Boston, are buried in an avalanche of snow. The train in which they are believed to have been traveling has been overwhelmed by a gigantic snow slide. It is impossible to gain access to the imprisoned passengers to convey food.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 27, 1890.

## THE *MANCHESTER COURIER* ON THE "MORMONS."

We publish in another column an editorial taken from the *Manchester Courier* of Jan. 13, 1890. It appears from this article that the utterances of certain officials in an Anti-"Mormon" League or Society of some kind in London, afford the *Courier* a pretext for wanting something done to suppress the labors of "Mormon" missionaries in this country. The statements upon which our contemporary apparently relies for a justification of its attack upon the "Mormons," are leading it astray. According to the *Courier* the Reverend R. Young affirms that "year by year thousands of young women are decoyed out to Salt Lake City, there to lead immoral lives." Taking this statement as representing Mr. Young correctly, strict regard for the truth constrains us to say that he is a modern Ananias, a falsifier of whom all truthful men should be ashamed. We have at hand abundant proof to substantiate our allegations either before an unprejudiced public, or in a court of law; and the Rev. R. Young can appeal to either at his convenience. Some of the facts upon which we rely to prove our charge against him may be found in the following emigration statistics for recent years.

### REPORT OF LATTER-DAY SAINTS' EMIGRATION FROM THE BRITISH MISSION DURING THE YEAR 1887-8 and 9.

| Years | Males 16 years of age and upwards. | All ages & sexes in families. | Females traveling alone. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Over 16 and under 20 | Over 20 and under 25 | Over 25 and under 30 | Over 30 and under 35 | Over 35 and under 40 | Over 40 and under 50 | Over 50 and under 60 | Totals |
| 1887 | 102 | 515 | 14 | 15 | 2 | 11 | 1 | 9 | 20 | 689 |
| 1888 | 96 | 578 | 15 | 15 | 8 | 1 | 2 | 1 | 31 | 747 |
| 1889 | 80 | 571 | 22 | 13 | 6 | 1 | 0 | 5 | 15 | 713 |
| | 278 | 1664 | 51 | 43 | 16 | 13 | 3 | 15 | 66 | 2149 |

These figures give the total emigration of the Saints from England, Scotland, Ireland, and Wales for the time embraced in the report. A number of young women of marriageble age are included in the emigrants grouped together as "families," but so are also many young men of corresponding age. These females being in the company of their natural protectors and guardians, can not be included among those whom it is alleged the "Mormon" missionaries "decoy" to Salt Lake City, for otherwise the parents would become parties to the alleged ruin of their own daughters. In one portion of the report we find special data respecting women emigrating alone. These are parties who emigrated not being at the time of the journey under the protection of their immediate male relatives. Some of them, however, had parents or husbands in Utah who had gone there in advance, having left their larger children or wives as the case might be, to follow them when circumstances were more favorable.

It will be seen from the report that during the year 1887, a total of 72 females traveling alone emigrated from the British Isles to Zion; 73 in 1888; and 62 in 1889, a grand total in three years of 207. Eighty-one of these were 40 years of age or over—a time of life when ladies are not apt to fall into the snares of the licentious "decoyer." There are therefore but 126 of the whole number against whom a suspicion of being "decoyed" could be rationally entertained, and when we consider that in company with these 126 ladies there emigrated 278 single, unprotected men, it looks as if the "Mormon" missionary operations would serve better to sustain a system of polyandry than of polygamy.

But taking our WHOLE emigration the average from the British Isles for the three years just past, is only 716 souls annually. Now, even allowing 65 per cent. of these to be females of all ages and conditions, we have but 465 persons of that sex who go to Utah as an annual average through the alleged missionary operations of our Elders. In view of these facts what becomes of the REVEREND Mr. Young's statement that "THOUSANDS of young women are decoyed annually to Salt Lake City for immoral purposes." Counting babies of the gentle sex who are at the breast and the mothers who bear them, he can not show that ONE HALF OF ONE thousand females emigrate, in each year, to Utah or adjoining territories, from this country, for any purpose whatever, through "Mormon" operations. Mr. Young's statements are false and were made either in ignorance of what he was talking about, or else were wilful fabrications to further the purpose of a depraved heart.

Our emigration books are subject to the inspection, when required, of a Committee of the House of Commons, or of the magistracy of this country. Our emigration is subject to English law, and we honor the government and obey its statutes. The ship company—Messrs. Guion and Co.—with which our emigration business is transacted can also furnish, if occasion requires, trustworthy evidence that Mr. Young's allegations against the "Mormons" have no foundation in fact. We do not wish him or his colleagues to misapprehend our charge against him which plainly is that he is a falsifier, if the *Courier* correctly reports his utterances, and certainly is not fit for a minister of the Gospel. If that paper or the press generally would keep itself correctly informed on the real status of the "Mormon" question in the United States

it could not be imposed upon by such falsehoods as the the Reverend R. Young is said to palm off upon the English public. The United States law-making power has passed the most stringent enactments against the practice of polygamy within its territorial domains, and the executive power has been vigorously enforcing those laws for several years. Since 1884 the courts have failed to find half-a-dozen new cases of polygamy among the "Mormon" people. The Utah Commission, which consists of five intelligent men, appointed by the President of the U.S., to supervise election matters in Utah, have declared that they know of no new cases wherein the anti-polygamy laws have been violated. It will not do to say that the "Mormon" people, nevertheless, still continue to contract plural marriages generally but secretly, for there are later revelations that would bring the facts to light. The United States government has a small army of spies and spotters in Utah, and if its members can find no new cases of polygamy it is fair to infer that they are very scarce.

Just why, also, the Reverend Mr. Young and the *Courier* should be exercised so much over a few cases of alleged immorality in far away Utah is not very apparent. Have their delicate olfactory organs become so accustomed to the effluvia of moral corruption near at home that they can no longer distinguish it? The alleged 220,000 fallen women who live in the single city of London alone need to be looked after a little by the falsifying Reverends of this country, and by the newspaper men who profess to be horrified at plural marriage among foreigners. Then the facts brought out by the *Pall Mall Gazette* some time ago might be considered, and the West End scandals are odoriferous enough we think to arrest the attention of the *Courier* and of Mr. Young to the exclusion, for the present at least, of the marital relations of a few people in Utah. If the *Courier* is really sincere in its attack on sexual immorality and corruption, it need not go outside of the city of Manchester to find enough work to engage all its powers of reformation. Charity begins at home, and there is where genuine reformation should commence also. A confession of other people's alleged sins may be easy; but it is by no means an evidence of a desire to do good. There is more sham than virtue in it.

If the *Courier* and the Reverend R. Young do not know that the virtue of the "Mormon" people is of a high order, the following testimonies from non-"Mormon" sources will enlighten them. Dr. Miller, editor of the Omaha *Herald*, says:—

To the lasting honor of the Mormon people and system be it said, that for twenty-five years such machines of moral infamy as whisky shops, harlotries, faro banks, and all the attending forms of vice and iniquity were wholly unknown in Utah.

And there is not to this day in any of the "Mormon" settlements anywhere a single house of illfame kept by a known member of their community.

Governor West, in his report to the Secretary of the Interior, for 1888, says:—

I shall not arraign the Mormon people as wanting in comparison with other people in religious devotion, virtue, honesty, sobriety, industry, and the graces and qualities that adorn, beautify, and bless life.

The House Committee on Territories, in an official report to the Congress of the United States, when speaking also of the general moral and religious characteristics of the "Mormons," stated the following truths:—

It is universally conceded that no locality equally populated with Utah is freer from the vices that afflict communities than this Territory. It is singularly free from saloons, houses of prostitution, and the like, and it is undisputed that the people generally are moral, industrious, and law-abiding. *While this is true as to this population as an entirety, it is specially true as to the Mormon portion of it* (Italics ours).

Having clean quarters ourselves we trust that the assailants of this people will turn their attention to their own immediate vicinity.

It appears that at the same meeting at which Mr. Young made his untruthful statements, as reported, it was claimed that a "vigorous opposition" to the Latter-day Saints had been offered wherever they make their appearance in this country. The *Courier*, to prove the truth of this assertion, might have instanced the mobocratic proceedings against the Saints which took place in Manchester during the year just closed. It might have told how this Christian (?) opposition culminated in acts of brutality and lawlessness, and how the zeal of the Anti-"Mormons" trampled British law under foot in carrying out the "vigorous opposition" which the Saints have met. We acknowledge that such a course has been pursued towards us. We acknowledge that repeatedly in Manchester our people have had to put themselves under police protection because of mob violence. We acknowledge that in Christian England our worshipping assemblies have been disturbed; that in some instances they have had to disperse before the fury of the mob; that individual members of the "Mormon" Church have been assaulted, being stoned or pelted with mud and street garbage, their clothing has been torn, and personal injury has been sustained. Yes, we have met with quite a "vigorous opposition," not, indeed, conducted always within the limits of British law, but doubtless supposed by those waging it to be in harmony with the Gospel principles THEY have espoused. "Mormons" seem to be necessary in order that some Anti-"Mormons" may have subjects upon which to practice their brutality. Two of the latter Mr. Nicholas and Mr. Bolitho, in Manchester, allowed their zeal to carry them to such lengths that they were arraigned before, and fined by a magistrate of that city for disturbing a meeting of the Saints. We refer to incidents which have taken place in Manchester, not because proof of a "vigorous opposition" to the "Mormons" can not be obtained elsewhere; but because that is the most convenient place for the *Courier* to obtain proof should it want to demonstrate to the people that the Anti-"Mormon" elements in this country are doing something in the "good cause" by the way of mobocracy.

After making some remarks which reflect upon the missionary operations of the "Mormon" Elders, the *Courier* says:—"If young Englishwomen are being tempted abroad by "missionaries" for improper purposes by false pretenses, there ought to be no difficulty in putting a stop to this particular kind of missionary enterprise." That is just what we think. It can be done unless the laws of this country are deplorably lax. We have invited those who are continually crying out about these cases of alleged "decoying," etc., to take some of them into court; but they are all very backward about

coming forward. As we have no influence in this direction we beg to suggest to the *Courier* to take the matter up more vigorously and insist that the law be applied. With "THOUSANDS" of young women being entrapped annually, there should be no difficulty in getting proof in a few instances at least. That "deluded woman," of which the *Courier* speaks, might be produced in court herself. Let the allegations which our enemies are constantly making against us be proven, or let them wear, with what grace they can, our charge of bearing false witness against our Elders; of defaming men who are engaged in preaching the Gospel of Jesus Christ. If their missionary operations, or those of any other character, are carried on in violation of the law of this country, let them be punished accordingly. Unless this course is adopted, we cannot but think those who make charges of immorality, fraud, etc., against our Elders are just as conscious as we are that there is no foundation for them.

In conclusion we wish to call the attention of the magistracy of this country to some of the utterances of the *Courier*. It says that on a certain occasion when the "Mormons endeavored to make converts on Mile-end Waste, they were set upon by a mob and severely maltreated. *If such receptions become general, Mormon missionaries will become scarce*" (Italics ours). This alleged occurrence never took place. If that language, however, is not an incentive to mob violence we fail to apprehend its meaning. There is in it a covert invitation to the base elements of this country to set British law at defiance in the crusade against an unpopular people. The position occupied by the *Courier* seems to be to get rid of the "Mormon" Elders lawfully, if it can be so done; but unlawfully when other means fail.

The English people will do well to oppose vigorously all mobocracy in their midst, especially against a religious people. It can not be allowed to manifest itself against one class of the community who happen to be unpopular today, and not take such deep root that it will fail to break out against others. If the people here wish to escape scenes of riot hereafter, they will take care that unlawful violence is not practiced against the Saints. They are God's people however humble, however much scorned they may be, and just as sure as God lives, the treatment bestowed upon them will be returned by the Almighty, pressed down and running over. It were better that a millstone were hung about a man's neck and he were cast into the sea than that he should maltreat in any way the LEAST of the Saints. Let the *Courier* proceed. If it wishes to see riot and mobocracy rampant in this country, let it stir it up against the Saints. If it wants to see Englishmen driven in terror from their homes, let it bring about the violent expulsion of the "Mormons" from theirs. We thus give the people a key by which they may read the future that is in store for them. They will reap what they sow. The harvest may not be desirable, but the Lord God Omnipotent will take care that it is gathered. B.

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DAVID Morgan Jones left London when 12 year old with a party of Mormons in 1850 for New Orleans; had a brother a butcher in Smithfield Market.—Relatives will hear of something greatly to their advantage by applying to W. J. Armitage, 81, Bramley-road, Notting-hill.—*Utah papers please copy.*

INFORMATION WANTED.—Mrs. Mary Ann Kay, formerly Mary Ann Day, from Bamford-street, Stockport, England, daughter of William Day and Mary Ann Leonard, would like to correspond with some Latter-day Saint in Stockport, to gain information concerning her kindred.—Any information to be addressed to Mary Ann Kay, Mona, Juab County, Utah, or J. T. Kay, 29, St. Ignatius Square, Preston, England.

Mona, March 25, 1889.

## CORRESPONDENCE.

London, Jan. 15, 1890.

President George Teasdale.

Dear Brother,—In looking over the emigration record, I find that twenty-five of those who have their names enrolled as tithing payers have been gathered with the Saints during the past season. Several of the number were heads of families, and with those of their households who went with them to Zion, they number fifty-eight souls, or over twice as many as those who emigrated who were not regular tithe payers. Money in a number of cases has been furnished for the emigration of some who have left us, who had no prospect whatever of getting to Zion. The way in which means have been placed at their disposal for this purpose has been truly wonderful, and in every instance where such things have transpired, the recipients have been faithful tithe payers. Those who are still here will be remembered by the Lord in His own time, and they also will be taken up to the gathering place of the Saints. During the year about one-fifth of those who have been careful to give to the Lord what He requires of them have been delivered from bondage, and the hand of Providence has been plainly manifest in their behalf; while on the other hand, in no single instance has there been anything at all remarkable in the gathering of those who were negligent in the observance of tithing and other laws. I have no doubt but the records of all the Conferences in the Mission would reveal the same condition of things. Testimony of this nature speaks volumes, and the Saints who are taking note of what is going on, so far as the gathering of Israel is concerned, will readily see that it is a safe thing to trust God and keep His commandments—this is the quickest and surest way of being delivered from Babylon.

I have culled from the records we have kept of our missionary labor during the past year the following items: On the first day of January, 1889, we had on hand in this office 20 copies of the Book of Mormon, 12 of the Voice of Warning, and 10 miscellaneous Church works, also about 10,000 tracts. During the year we have ordered and received from Liverpool 55 copies of the Book of Mormon, 144 of the Voice of Warning, 93 Hymn Books, 29 miscellaneous works, and 115,200 tracts. The Traveling Elders have placed in the hands of investigators, who manifested a willingness to read our works, 86 Books of Mormon, 210 Voice of Warning, and 79 other books treating upon the restored Gospel, and 94 Hymn Books have been sold. In the cities, towns and villages of the Conference, the Elders have gone to the homes of the people, and have left with them 120,583 tracts, all of which bore a printed invitation to meeting, or gave the address of some Elder where inquirers after truth could obtain further information. A number of the local brethren have also engaged to a considerable extent in tracting, but I have not at my command the statistics of their work. The Elders have also held 575 meetings in halls and private houses, and 133 in the open air. They have travelled thousands of miles in their various fields while in the performance of this labor, and have been brought in contact with many people of different religious

views, with whom they have conversed upon the Gospel and bore testimony to its truth—testifying also upon the public highway, and wherever opportunity was presented, that God has set His hand in this age to do a marvelous work among the people. They have been prayerful, humble and earnest in all their labors, and have freely spent the means, given them by the Lord, in their efforts to advance His work. They have often been footsore, hungry and weary, and have found it a difficult matter to obtain places where they could rest and refresh themselves, and in one instance at least, two of them, after walking all day, could not find anyone who would take them in and give them shelter for the night, and they were forced to continue on through the lonely hours of darkness without finding either food or shelter; but, notwithstanding their trials and hardships, they have pressed on in the path of duty, never faltering in their determination to do the work God had committed into their hands, for they have taken home to their hearts the counsel of God as given through the Prophet Ezekiel, wherein he says: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

I know from my experience with the Elders of this Conference, and from a knowledge of the labors they have performed and are performing, that they sense the great responsibility that is resting upon them as "watchmen unto the house of Israel" for which they are seeking; and because of this they continue from month to month going from door to door with the message of life to the people, at the same time testifying that the hour of God's judgment has come, and pointing out by the power of the Spirit of God the way of escape from the calamities that are coming upon the inhabitants of the earth, and they are thus freeing themselves from the blood of those by whom they are surrounded; but, notwithstanding their faithful labors during the past twelve months, only 46 souls have been baptized, and some of them are children of the Saints. Truly the present is a stiff-necked generation, and the hearts of all are set as flint against the message of God's love, and the softening influences of the Holy Spirit are almost unknown, because the people have no pleasure in righteousness, but choose to believe a lie and thereby be damned.

In reading of the work accomplished by the first Elders who came to these lands, as it appears in the life of Heber C. Kimball, it is quite evident that those were the days when the harvest was great and the laborers few. Invitations to visit and preach poured in upon those missionaries to such an extent, that they could scarcely get time for sleep, but were employed both by night and by day imparting the word of life to those who were thirsting after the kingdom of God.

If the experience of the Elders now is entirely different from what it formerly was, what does it matter? Are we, too, not engaged in our Father's work, and has He not declared that there were to be gleaners as well as harvesters? We are among those whom the Lord declared He would send as fishermen to fish for His Israel, and hunters who would hunt "them from every mountain, and from every hill, and out of the holes of the rocks." When we know this was to come, why should we feel discouraged? Now that we find it takes patient fishing and careful hunting to find the honest in heart, we should not be in the least disheartened, for we are witnesses of the fulfillment of the promise of God in what we see around us, and are doing our part as gleaners, just as well as those who went before us did theirs as harvesters, and the present condition is just

as needful in the accomplishment of the Lord's purposes as was the former condition. We may not be privileged in finding many full ripe ears of wheat, but we can keep our feet in the narrow path, our faces to the foe, and in humility magnify our holy calling, and so live that the Spirit of God may be constantly with us, and thus have that joy that "passeth all understanding," and a perfect assurance that if we continue faithful we shall receive the greatest gift of God, even eternal life.

With kind regards to yourself and all the brethren in the Office, and ever praying for the welfare of Zion, and that each one of us may have the strength to overcome evil during the present year, and that we may be true and faithful to God and to each other, is the prayer of your brother in the Gospel covenant,

JOSEPH LEAING.

## UTAH NEWS.

*(Summarized from Territorial Papers.)*

About a foot of snow fell at Paradise on New Year's eve.

Two feet of snow fell at Bingham on New Year's night.

Five feet of snow is reported to have fallen in Alta on New Year's night.

Over twelve inches of snow fell in the Junction City (Ogden) in twenty-four hours, on or about the 1st inst.

Real estate at Provo is advancing rapidly; and it is stated that people, selling their homes in Salt Lake, are moving to that city.

Quite a number of new buildings, both public and private, have been erected during the year just past in Mount Pleasant.

A project is on foot at Ogden to construct a dam across the mouth of Ogden Canyon, and make an immense reservoir. The dam is to 75 feet high.

There is a move on foot to establish a $100,000 bank in the Union block at Provo. It is understood James Sharp, Reed Smoot, and a numbers of other prominent gentlemen are interested in the venture.

It is understood that Provo is to be the headquarters of the R. G. W. division. This means a larger expenditure of means than the pay-roll of the Woolen Mills amounts to.

FIRE AT KANOSH.—Kanosh, Millard County, January 1, 1889. [Correspondence of the *Deseret News.*]—About eight o'clock, a.m., to-day, the store-room upon Mr. Charles Crane's sheep farm was discovered to be on fire. The conbustible nature of its content—wool sacks, twine, oil, etc.—precluded the possibilty of saving that building. All efforts were directed to saving the extensive lumber sheds, and large quantities of hay in close proximity. Owing to recent rains and present snow, the fire was localized. The loss is about $500. Cause—careless smoking of a working hand. GEO. CRANE.

ANOTHER EMPTY GUN.—Two young boys, aged fifteen and ten years, sons of John Davidson, of Benson Ward, were playing with an old shot gun which was supposed to be empty, when Willie, the younger, playfully pointed the gun at John who was lying on the bed, and said, "I am going to shoot you." Suiting the action to the word, he snapped the gun which exploded, lodging the contents of an old cartridge (which had been in the gun for years and forgotten) in his brother's side, making an ugly wound. Dr. Snow was immediately sent for and the suffering boy made as comfortably as possible. It was not possible to learn just to what extent he was injured, but his parents will have the sympathy of a host of friends.